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THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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33RD YEAR.

SAN FRANCISCO, CAL., APRIL 22, 1897.

No. 16.

Dr. Peebles Replies to an Episcopal Clergyman.

The following from the Melbourne (Australia) daily *Herald*, is a reply from Dr. Peebles to an attack upon Spiritualism in the press by the Incumbent of St. James (Episcopal Church), Rev. Mr. Brazier. Few workers in the field wield a more pointed, and at times a more crushingly sarcastic pen than the Doctor. Long may he live to wield it in defense of the truth :

To the Editor of the Melbourne *Herald*:

The incumbent of St. James' half-column sermon in your issue of the 16th, couched in gentlemanly, scholarly language, really interested me, as it doubtless did many of your readers; for religious subjects, especially those relating to a future existence, are ever living issues. Trusting to further hospitality in your columns, I submit the following :

I do not, as charged, sit "as judge of the Almighty," but I do sit as judge of the blasphemous doctrines and conduct that the clergy ascribe to the Almighty; such as his letting loose in the Universe a personal devil that he either will not, or cannot kill. At the close of the sixth day, we are told in Genesis, God beheld everything that he had made, and "behold it was very good." This could not have included the devil. The word devil is not mentioned in the Old Testament. Does this clergyman believe in a personal devil?—believe that this devil "taketh him (Almighty God) up into an exceedingly high mountain?" to give him a better view of "all the kingdoms of the world," (Matt. 4-8). And does he further believe that "seven personal devils were cast out of Mary Magdalene?" (Mark 16-9). Will this incumbent tell us just what he knows about the devil? The poet Milton will not be considered authority.

The reverend gentleman kindly permits me to deny "the fall of man," but he affirms that the fall is "acted over again every day." Granted—and so is the rise of man acted over again every day. That mankind fell in Adam before they were born, being made liable, as the "Confession of Faith"

says, "to the miseries of this life, death itself, and the pains of hell forever," is a blasphemous bit of theological nonsense, believed only by the puniest "babes in Christ." If man fell, he fell upward, and has continued thus falling, thus progressing



MRS. S. COWELL, Oakland, Cal. [See page 249].

for thousands of years. Blessed be such a fall. Evolution is true. Go, sir, and sit at the feet of Dr. Temple

In denying the torments of endless hell, Incumbent thinks I "may be right." Thanks! I am

very sure that I am. But when I speak of the vicarious atonement he says I appear not to understand the meaning of the words I use. Of this the public must judge. They constitute the jury. The church's doctrine of the atonement is substitution—a transfer of penalty from the guilty to the innocent; or, as archbishop Thompson says, "He reconciled God to men by dying on the Cross for them and bearing their punishment in their stead." What an abominable doctrine—punishing the innocent for the sins of the guilty! and opening a way whereby sinners and sinful Christians may wriggle into heaven on another's merits, humming as they enter, "Jesus died and paid it all." Any decent man would spurn a heaven that he had not honorably merit.

This church dogma of atonement is grossly immoral: inasmuch as it opens a way of escape from just punishment. Here is a case in point: Charles R. M'Gill, of Cleveland, Ohio, U. S. A.—a drunken, thieving libertine, shot and killed Mary Kelly, who, not having been converted and baptized, was, of course, sent to hell; while the red-handed murderer, M'Gill, repented, in prison, accepted the "atonement blood," was baptised by the Rev. Mr. Cooley on Thursday, and on Friday was executed, swinging from the gallows to glory. The next day the secular press announced the hanging under the flaming caption—"M'Gill jerked to Jesus." Such is the practical outcome of the "vicarious atonement," one of the apostle's "doctrines of devils." And the three personal Gods in one God is another.

The doctrine of the Trinity was not taught by Jesus, nor by the evangelists; but was a Hindoo-Egyptian piece of patchwork, tacked on to primitive Christianity by these old church fathers, who, according to Mosheim, deemed it right to "lie for the glory of God." The Apostle Peter pronounced Jesus "a man approved of God." He called himself "the Son of Man," ate, drank, slept and grew like other Hebrew boys. Later, he "learned obedience by the things he suffered." I understand the theological twist of Jesus' two natures, human and divine. But if only the human, the finite nature of Jesus died on the Cross, then you have no infinite atonement; and if the Divine died, then there was a dead God. Resting for a moment on one or the other of the horns of this dilemma, you may sing the hymn:

When Christ the Mighty Maker died
For man the creature's sin.

Think of it—the Mighty Maker dying on the Cross—a dead God! Think of it, the created crucifying the Creator! Such abominable doctrines drive thinking men into Atheism.

This Incumbent's seance experience with a medium was unfortunate; and yet, quite like several of my church experiences, to wit: Attending a regular church seance, the priest's text was—"Where there is no vision the people perish," (Prov. 29:18). Sitting during the service, I had no vision, the preacher related no visions, but preached about the old Sheabites. The seance was a failure. Attending again, the text read—"He that believeth not shall be damned; and these signs shall follow them that believe. They shall

speak with new tongues, lay hands on the sick," etc. (Mark 16:16, 17). But the priest showed none of the "signs" of a believer. The lame came and went away lame. Neither the "tongues" nor the sermon was new; and I did not see, considering the threat in the text, how the preacher himself could escape the damnation. With my Scotch persistence, again I went to church. The sermon was from the text—There is given "to another the working of miracles; to another prophecy, to another the discerning of spirits," etc. (1 Cor. 12, 10). Prayerfully I sat, but discerned no spirits, and if the preacher did he concealed the fact. He did not prophesy nor give any tests or tangible proofs of a future existence. It was another unfortunate seance! I did, however, "discern" that the rich was costly clad, and that the toiling poor occupied the back seats. Further discerning and thinking, I wondered if the Jesus of Palestine should come to Melbourne or Dandenong, poor as of old, dusty, Syrian dressed, feet sandaled or bare, what church would allow him entrance to heal the sick, make the deaf to hear, and relate how, upon the Mount, the conditions being good, he saw and talked with the spirits of Moses and Elias.

Spiritualism is a well established fact. The greatest thinkers, the brainiest men of the world to-day are among its believers.

J. M. PEEBLES, M. D.

SUCCESS OR FAILURE.

He that makes a struggle which to him is the highest right, has commenced the legitimate method to win success. He is not dependent upon the recognition of others entirely, as the masses are not prepared to determine these matters, and as true success is that kind of life that moves along keeping pace as near as possible with all sides of life's experiences and applying the same to its highest meaning and often conflicting problems, then we are somewhat prepared to feel the legitimate stimulus that moves in sweetest harmony with all life.

Trust that power, that lies back of the light-bursts of dawn, and shines upon us from worlds that are only seen as small sparks in the sky. Trust that which touches the rose with beauty beyond human art to display, and trust that same law that lies wrapt within yourself—the very gods encircled within these limited frame-work of external expression. Why should we not expect much, if we can become worthy and receive the light? If through patience we have met reverses, disappointments and sadness; if through these we behold the ever abiding peace in the victory, over it all success is more than we can now conceive of. Permeating every part of each experience is the beauty of that harmonizing force that continuously plays its part for true success. Be that place a plank to cross the stream where otherwise we could not cross, has done far more good than praise can do, be it ever so well merited.

Some day the light shall flash across your desert waste of seeming failures, and reveal to you its meaning. You will through these struggles be

born into new life—the success. Let us feel this to be true in its fullest meaning. When we look out and over the past, who has ever regretted having put forth every effort at some special time of struggle to bring sunlight into the then dimly-lighted chambers of hope? For hope is the foregleams of the realization of the thing hoped for. Let us keep it bright and warm.

Who has ever regretted, after being able to look over a seeming failure, and find it crowned with success? Who has regretted the struggle, when further on our hearts are filled with cheer? Let us never forget that we are in a world of beauty, and everything is moving in line for success—not in dollars, it may be; we have few of them, but what a world of opportunities for doing good, outside of worldly success? Do not try to become largely known. Know yourself well, and you will become agent of Nature's noble plan, and sweep out into her deeper meaning that becomes so vast and grand that we will forget to be known of men.

Little Valley, N. Y. A. VIRGINIA REED.

JUDAS—THE SPIRIT—IN EVIDENCE.

Good Friends: Here is a witness from the other side. In common justice let us here that we may know.

I am Judas, the Christ disciple, that traitor whom the Christian, in blind judgment of God's providence, condemns as fiend incarnate, betrayer devilish of the Lord.

I am risen with the Master, albeit through fire, where your world's passing blame, or praise, are but as the shade and sunshine of an infant's day. I present no plea for kindlier judgment. I only offer you some facts I knew and know. On the unrolling canvas of your ages, ever anew in the hearts and minds of men, is painted the holy band.

The Lord and Master first, with heaven's aureole complete; John the beloved next, with only a line of darkness marring the aureole of his saintly brow; Peter following, with his rough impetuous heart and will; his curses and cowardice; clean, glorified, by his ennobling sacrifice and martyrdom. Behind these two the nine stand lovingly close; in the far-off background I, the traitor—Judas. No aureole, but blackness enfolding me.

This the Christian's meted justice—not heaven's. I kept not time to sanctify myself before the world. 'Tis well, seeing that through the long ages I have learned with that overshadowed past to be hope reconciled. Yet let me tell my story for dear charity's sake:

A cursed inheritance of greed was born with me—so men define the earthward tendency of souls—not discerning the infinite reach toward light.

As a child on Nature's breast, I drank awhile her heritage, life-cup downward, and so the longings and the strivings in me, for the more and better, turning backward grew of the earth more earthly; yet all the needful parts of the completing whole; all the outworking of the same informing soul.

So much for God's way, you call inheritance, as wrought through me for heaven's high furtherance.

Hungering and thirsting for life's eternal riches

in my Judas blindness and my ignorance of the celestial, I met the Nazarine prophet, the Lord and Master. Eagerly I followed to enter his glorious kingdom; we blind disciples thought of this world. He spoke of heaven's angelic host protecting him; that even his fiercest enemies had no power, save God-willed they work his providential way. Who then could thwart or who could hinder God's anointed? So in reverential ignorance we stumbled after him, half in darkness 'prisoned, half by angels upward led.

I carried the bag that held our gifts and silver, for full soon they learned that Judas was careful of this world's goods, ever watchful and seeking for more, anxiously shunning all want and waste. 'Twas my cursed greed, you say. So be it; yet over all sweet love for the Master prevailed half consecrating my greed to heaven's high office. Often the dear Christ's words perplexed us sorely. "My kingdom is not of this world." What meant he? "Even unto my enemies I must be delivered, that so I may rise in glory and power immortal." We vain ones ever thought of the kingdom of this world, of the glory and the power to him and to us. We sat at meat one night in an upper chamber. He spake of his crucifixion and entrance into glory eternal. Blind, in wonder and reverential trusting, we listened, on the Master's breast the loved disciple leaning; in silence, of the half-expectant ill we questioned.

At length his sorrowful face in loving pity uplifted—"One of you will betray me, for so God wills it, that his kingdom come to earth, even as in his heavens."

Over each face stole the shadow of anguish. Alike we gazed in mingled hope and fearing, questioning, "Is it I the Lord would signify?" None dared to think to whom God's finger now pointed to do this awful will of his, in darkness.

As each, "is it I," in hushed sorrow questioned, his great clear eyes did even answer "nay," till I. Then his still brow overshadowed a moment with the coming doomful words, "Alas, you Judas." His human pity dimming his loftier vision a little, he murmured, "Meseems if thou hadst not been born 'twere better. But what thou hast to do, go do it quickly."

I betray the master? It could not be, and yet, if so be the kingdom first must come, why not I be the willing servant of high heaven?

Priests would give large price for the Christ's betrayal. What profit them? Ten legions of angels him protected. The silver would feed the poor and speed his kingdom. Thus the spirit of earth-greed lured me onward. Forth I went, half conscious smitten, that the devil led me, half persuaded I only followed the Lord's high mission. You know the rest to earth's last bitter end. No saving hosts of angels to earth appearing. The Lord betrayed, the disciples scattered and fled. John hiding, yet living on to win his crown of saintliness. Peter cursing and swearing his denial of the master, yet saving his life for high heroic martyrdom. While I, the traitor, the devil-bought, and God-accused, I slunk into caves, and hid in mountain ways, still clutching the 30 pieces of silver.

Some strangers came upon me Cain-like fleeing, telling how the priests had crucified that mad Nazarine, in mockings and revilings—and all his disciples fled. How the earth shuddered and the temple's curtain was rent, that the scorn and curses of the vilest and the basest, were flung and heaped wildly against the black-hearted Judas, the traitor.

Then the demons of remorse clutched me, and tore me, till I stole back and flung the 30 pieces of silver, that blood price, in scorn at the feet of my Master's murderers, in madness went and hanged myself, not fearing God, hell or the dear dead Master. For why should I fear Gods righteous judgment? Did he not foreknow and call that thus I serve him? Groping in darkness, did I thwart his goodness? I, weak Judas, could I destroy "his anointed?" if so be, God did well to restrain me? Who most served the immortal Christ's high mission, which of us three who stood nearest the crucifixion? John fleeing, Peter denying or I the betrayer? Heaven's judgment prevails, not man's.

I who trembled not to live with God's Christ in this world, had little need to fear him in the unseen. I would not live as betrayer knowing my Master crucified, but I dared die and meet his higher judgment.

For there would he not see and know indeed, with those clear searching eyes of his that while greed-blinded and lured me downward, yet was my innermost soul right-lovingly loyal to him. And so I found him in this upper kingdom, for when the pall of death dropped from me, as in the new day's dawning, night's black shadows and grim terrors pass forgotten in the coming night—so I awoke to find the Master over me bending, in heaven's peace, smiling his kind welcome: "You Judas alone of all the twelve with me ascended: 'Tis well; I through the glorious ignominy of that Calvary cross uplifted, you through hell's refining pain and shame's deep cleansing, that so the world may be redeemed from darkness."

I am Judas the Christ disciple, traitor, accused. O earth! judge me as you will, remembering—"With what judgment ye judge, ye shall be judged." This for wisdom and dear charity's sake, that are the immortal strength and loveliness of high heaven.

W. A. CRAM.

A MODEL SPIRITUALIST FAMILY.

In the summer of 1894 I was traveling in Kansas, and stopped at the town of Winfield, and put up at a hotel. I wanted to go to Wichita, but, in the morning when I awoke, I saw a card in the air with the word Derry printed on it in capital letters. I knew there was a Spiritualist camp-meeting being held there, so I went. On arriving at the grounds, a middle-aged man stepped up promptly, and said to me, "The speakers will occupy the house on the hill," and sent me there. He was a perfect stranger to me, and I thought that his address was a good test. After the camp-meeting he invited me to visit his home in Fall River, and, afterwards, I was his guest when he had moved to Topeka. I shall always regard his

as a model family. He is a laboring man, a plasterer by trade, and two of his children worked out His wife is a fine trance medium, and a daughter four years old, is clairvoyant and clairaudient. Their invariable rule is a seance right after breakfast every morning and before going to work.

Immediately after eating, the entire family, with guests, if any (and there are usually some) repair to the parlor, and seat themselves in a circle. Before the "opening ode" generally is finished, the mother is controlled, and the spirit guides speak, giving advice for the duties of the day, and answering any questions which may be asked. In about 10 or 15 minutes the guides let go, and the members of the family go about their duties.

After supper there is generally another seance, at least twice a week, and Sunday afternoons for investigators. The number of converts that this family makes in a year is simply wonderful.

They are not rich in this world's goods, but they have treasures laid up in the spheres, "where moth and rust do not corrupt nor thieves break through and steal." This is true Spiritualism. This is "walking with the gods," as did that medium Enoch, of old. They tell many experiences of loving providences of angel friends. I wish all Spiritualist families could be so.

San Diego, Cal.

B. A. STEPHENS.

Real Authorship of Spirit Communications.

It appears to me impossible that in this life we can know from whom a spiritual communication from the other world is made. We can have evidence, something like that which we possess in reference to the authorship of a telegram, but no more.

I am moved to write this by a message published in the JOURNAL purporting to be from Swedenborg; which message bears evidence that it emanated from one who knew little of him or his followers. Swedenborg has never been thought by receivers of the doctrines he taught to be the equal of or like Christ. Swedenborgians believe Christ to have been the very God, maker of heaven and earth, and Swedenborg a mere man whose spiritual senses were opened so that he saw and conversed with angels—departed spirits. Swedenborg, if speaking through a medium, would hardly mention those now here who are recipients of what he taught as a "remnant." The number of adherents has never been great but is as large as it has ever been. I presume most Swedenborgians would say it is greater now than at any previous time. His followers do not call themselves after his name, but "New Churchmen."

He has been so long dead that he may not know these things, yet it is probable he would.

Chicago, Ill.

A. N. WATERMAN.

 A seed is the smallest of things, and yet in it are involved infinite possibilities. So a thought may appear insignificant, yet it is a mental seed that may in the course of its growth and evolution redeem a world.—LUCY A. MALLORY.

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THOMAS G. NEWMAN,
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☒ No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

☒ The Editor is not responsible for any opinions expressed in the communications of correspondents.

☒ Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

☒ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

APRIL 22, 1897.

The Work of the Hour.

Having found the grandest of all philosophies, the Spiritualists of the present day have the greatest responsibilities. But they seem to sleep on the very threshold of the grandest development of any age since man inhabited this planet. They do not, we fear, realize their duties nor estimate their responsibilities.

The churches are so much affected by the scientific facts—by the phenomena and philosophy brought to notice by spirit influences—that they are driven from the old moorings of creed and dogma, and must present more reasonable, more recent, up-to-date and rational theories, or go down with a crash. For it is admitted by the church papers themselves that the churches are waning and unless some new truths shall be adopted, their ultimate ruin and disappearance will result.

Science and philosophy are pointing to Spiritualism as the only hope of the world—the only demonstration of future life—the only teaching that will prepare the human family for unfoldment to a higher plane of existence—the only science pointing to the

boundless possibilities of present life, and future immortal existence.

The day in which we live points to glorious achievements—to grand possibilities—and still grander results. We must be alive to our duties. Support our lecturers and missionaries, sustain our periodicals (all of them, for there are none too many) and live up to our privileges and obligations.

Indifference is highly censurable and apathy unpardonable—in the present crisis. "He that is not for us is against us." The sluggard is a disgrace to us. To the freeman, the lover of truth, and the man of sterling worth, the language of Isaiah is appropriate and pointed: "Arise, shine; for thy light is come." The Revised Version reads: "Arise; be enlightened: for thy light cometh." That great light to enlighten the world is Spiritualism. Let us bear it aloft and march on to victory, and—

*If beaten back in many a fray,
Yet newer strength we borrow;
And where our van-guard rests to-day,
Our rear shall rest to-morrow.*

Efforts to Crush out Freedom.

The Christian Powers of Europe are arrayed against freedom, and for fear of their monied interests in Turkey, are trying to bolster up that decaying monstrosity, by crushing out the life of the Christians in Crete and Armenia. The peace which they have been willing to buy at such a price (the sale of their souls for gold) cannot be realized. Their very efforts in that direction are bringing about the war they feared.

Had they consented to the union of Greece and Crete, at the outset, peace would have been the result. Or, had they been willing six months ago to grant the measure of home rule they now offer, the outbreak would never have occurred. Their own greed and selfishness have brought on their troubles.

The Greeks and Turks will fight now, and the European nations will also fight over the spoils. This may bring on a general war.

Crete was widely celebrated centuries ago, for her grand system of laws and government. Her system was based upon complete material equality—all possessions being held in common by the people. It is a curious commentary upon the civilization at the dawn of the 20th century, that the Island of Crete, rendered illustrious in history, by the wisdom of her laws, should to-day be denied freedom by a combination of the

greatest powers of earth. How has the mighty fallen!

Not one of these great powers interfered in the cause of humanity to stop the butchery in Armenia by the Turks, and when Greece came to the rescue, the combined powers opposed her humane intentions—all for what? That the financial interests of England and other nations in Turkey may be protected. The fact that 35,000 Armenians have been murdered and 2500 towns and villages destroyed by the Turks being of no account. It now seems almost impossible to prevent a gigantic European war.

Psychical Research.

The California Psychical Society is again ready for active work. Since its incorporation in November 1895, it has had many unfavorable turns on fortune's wheel. For a year it engaged the services of Bro. J. J. Morse, but apathy and skepticism, rendered his labors almost useless.

The Society has now an active membership of 85 searchers into the occult. They are earnest and industrious and will, no doubt, add much that is valuable to the literature of the mystic.

It now proposes to investigate telepathy and hypnotism. Other experiments are expected to collect valuable data.

The committee on thought-transference will proceed to develop whatever psychic ability there may be in the members. Clairvoyance and clairaudience will be principal investigations. Let us hope that the result will be of some value to this day and generation.

Mrs. E. D. Case, Utica, N. Y., a Spiritualist, was placed in the Insane Asylum, by her brother-in-law, and others, and she has sued them in the Supreme Court for \$10,000 damages as she claims that they conspired against her to secure her property. The local Spiritualists are her witnesses and are helping her in the prosecution.

Spiritual Mediums have no need to pay city license. Upon the proof of being members of one of the Spiritualist Societies, the State Association will grant a protection to all spiritual mediums.

Postage Stamps may be sent to this office for fractions of a dollar.

Predicted her Transition.

From the New York *World*, we get the following concerning Mrs. Lamle, a well-known old widow at Babylon, L. I., who was comfortably supported by her son James.

At breakfast one morning she said to James in a serious way, that she would die that day, adding, "I must get ready before night." But young Lamle was not superstitious.

"Why, mother," said he, "you're good for many years yet. You mustn't talk that way."

"You will see, my son," replied the mother, "that I am right. I have been warned that my time has come."

Lamle dismissed the matter and went about some business. During the forenoon his mother appeared at the principal store in the village.

"I want to buy something to be buried in," she said to the clerk, who was so astonished that for a moment he could hardly speak. "I guess a night robe would be the simplest and nicest thing."

He showed her some, and the aged woman scanned them critically. "I think they are all too swell," said she finally. She visited other stores, seeking a burial robe.

At night she told her son of her quest and of her disappointment, and he endeavored to comfort her. She reiterated her belief that she would die that night, and regretted that she had not more time to arrange for her last hours.

Young Lamle went to call his mother early the next morning. She was dead. Her hands were crossed on her breast and her face was peaceful.

The doctor said she had died of heart disease; that she had passed from sleep to the unknown, without a struggle.

During Dr. Peebles' third trip around the world—in which Australia is the first stage—he is studying and noting the laws, customs, and religions of nations, giving special attention to Spiritualism, Theosophy, and reform movements, says the *Harbinger of Light*. By the time he reaches England in the latter part of the year he will have material ready for a volume of about 500 pages. It is his intention to illuminate this with illustrations.

From time to time we receive letters asking us to recommend a materializing medium, or a "reliable test medium," or something of the sort, says the *Two Worlds*. People now-a-days seem to *want to get their Spiritualism ready-made*; they are unwilling to seek for it, to develop their mediumship or that of others. Years ago circles were formed at home, and investigators plodding patiently, week

after week and month after month, striving to open up communication and get mediumistic phenomena, were delighted with a few raps or tilts, or signs of entrancement, and persevered until the mediums were developed, and the marvellous phenomena we read about were the reward of the perseverance. The *greatest* need of our movement to-day is HOME CIRCLES—patient, persevering, and aspirational investigation. Public mediumship is all very well in its way, but private Spiritualism—the happy home circle and hour's communion with loving friends—is the holy of holies, the gateway of heaven.

James G. Clark the "Poet of the People" has suffered a relapse, and for weeks has hovered on the verge of transition. It is a matter of surprise to doctors and others, that one so very weak and helpless can endure so long. A little poem sent by one of his most devoted friends may be found on page 253.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Mrs. Rozilla Elliott is now living with her parents at San Diego, Cal. She is speaking for the "Advance Guard Society" there, and is open for engagements for lectures and tests elsewhere. Address 51 16th st.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

How prone we are to believe the worst of others, yet feel hurt that others think poorly of us. Surely it were wisest to err on the side of moderation.

See our Book List on page 255.

Oakland Camp-Meeting.

A meeting was held last Thursday at 1065 Washington street, Oakland, to organize a Camp-Meeting Association. Each Society of Spiritualists in Oakland, San Francisco and vicinity were entitled to three delegates, and the following were present and represented the Societies named. Those marked with a * were made directors:

IN SAN FRANCISCO.

Progressive—W. H. Yeaw.*
I. F-T. B. S. Society—C. H. Rin-es,*
J. R. Stitt, Mrs. Seeley.
State Association—Mrs. May Finlays-Drynan.
Ladies' Aid—Mrs. S. L. Slocum,* Mrs. E. Newell, Mrs. E. B. Bell.
Mediums' Protective Association—W. T. Jones.*
People's Society—Mrs. W. H. Yeaw, and Mrs. Drynan.*

OAKLAND.

First Christian Spiritualists—Alonzo Coons,* Wm. Smith, O. Madison.
Psychical Society—Judge H. S. Brown,*
Mrs. M. E. Coleman, Mme. Montague.
Union—S. Palinbaum, Mrs. S. Cowell,*
M. E. Van Luven.
Alameda—First Progressive—Thos. Ellis, Jr.*
Hollister—People's Progressive—Mrs. R. I. Johnson.*

Trestle Glen was chosen as the place, and the time from the first Sunday to the last Sunday in June.

The following officers were elected: President, J. S. Loveland, Oakland; Vice-Pres., Thos. Ellis, Alameda; Secretary, R. L. Bernier, Room 31, 1065 Washington St., Oakland; Treasurer, M. E. Van Luven, Oakland.

Prof. Fred Evans, psychographist, has removed to a more central location down in the heart of the city. He has a pleasant suit of rooms Nos. 1, 2 and 3, at 1122 Market street, between Mason and Taylor streets, where he will be pleased to meet his friends.

Truth is so priceless that an eternity spent in its discovery is not too heavy a price to pay for it. Slowly and surely is the true method of progress.

Passed to the Higher Life.—Dr. Homer J. Field, formerly from Michigan, but for two years past a resident of Los Angeles, Cal., departed this life, from paralysis, on March 29th, 1897, his 35th birthday. He was a medical electrician, a highly intelligent Spiritualist and much esteemed by all who knew him.

Mimeograph for sale, cheap; also a papeograph. In good order and complete—at less than half-price—\$3.00 each. Apply at this office.

VOICE OF THE PEOPLE

Dr. Peebles in Australasia.

DEAR FRIEND NEWMAN:

I had a pleasant journey across the wide waters to these colonies. I stopped at Honolulu for a week; at Samoa, just under the equator, one day; at Auckland, New Zealand, and then sailed by steamer to Sydney, Australia, where I was met by a dozen or more old friends who had listened to my lectures 19 or 20 years ago. I was accorded a fine reception, the hall being packed.

I reached Melbourne, and was there received with open hands and hearts. The Victorian Association of Spiritualists gave me a magnificent reception. The hall was crowded, and the singing and recitations were fine. Although I had come for a rest, I was immediately pressed into active service, and have been lecturing every Sunday evening either in the Masonic hall (which seats 1300) or the Lyceum (700), both of them being filled at times to overflowing. I have also spoken in the Unitarian and Swedenborgian churches, and the Australian (Presbyterian) Church, on vegetarianism and other reform subjects.

Since my arrival there has been one constant fusillade or warfare in the daily press on the subject of Spiritualism. Those objecting, I fought in my usual style: you know how fearless and independent I am in doing this. I must say that the press here is broad and liberal, and has given me ample space to reply to every attack on Spiritualism, and I made the most of it. Was I born to fight, and must I everlastingly fight? You know I belong to the Peace Society, and I have lectured on the advantages of peace, and yet I am eternally fighting with my tongue and pen. Such is life.

I leave here in two or three weeks for Ceylon, then on to Madras, Calcutta, Darjeeling, 600 miles further north, on to Thibet, Himmalohs, into Afghanistan and Persia, and avoiding Central and West India on account of the Bubonic plague and the famine; and on to Egypt and Palestine.

I have a long journey before me and a course of perils by land and by sea, still I have no fear; I positively do not know what fear is, because whether in the body or out, I am in God's Universe, and I will continue the work as I see it outlined, without fear or favor.

Several mediums speak about coming to Australia. Before leaving, let me tell you that the Melbourne press says there are already 500 mediums in the city and suburbs, while others say 200, but I see none who compare with Mrs. Freitag and others. I cannot conscientiously encourage mediums to come to Australia, unless they are absolutely *first-class test mediums*. That's what the people clamor for—tests, tests, tests. Old bald-headed

Spiritualists, who had tests years ago, want them renewed, and so seek for tests instead of going on to a higher plane of harmony, beauty and spiritual truth, becoming their own mediums, consciously holding, day by day, converse with the loved ones "over there."

J. M. PEEBLES.

Melbourne, Feb. 26, 1897.

In Summerland.

TO THE EDITOR:

On Tuesday Feb. 23, I boarded the morning train at Ventura, bound for Summerland. In this short journey brother George E. Moe of El Rio was my companion. We were friends before, but it was not until the name of Summerland was mentioned as my destination, that we learned of our common knowledge of man's immortality.

On my arrival, Bishop Beales assisted me to find the home of W. P. Allen, whither I had been kindly recommended by that veteran worker, Prof. J. S. Loveland whom I have known since 1883, and whose countenance bears a perpetual smile that has become an inspiration to every beholder.

This being my first visit to the poetic spot, I am glad to report that industry, peace and thrift prevail to a great extent in this embryo city by the sea; although widely prevalent, these blessings are not yet shared by all. When will they be? Here is the home of the poetess Mrs. Dagmar Mariager, well known to fame.

Brother and Sister Allen are a happy example of youth in middle life and although neither of them in robust health, the encroachment of age will bear none of the fruits of bitterness for them. In their house, a room is set apart expressly for the spirits' use in circles. Their nights for sitting are Monday and Friday, and for many years this appointment with the spirits has been kept inviolate. Indeed they have been informed by the spirit world, that this record of their persistence and punctuality surpasses all other in the same line, in the history of Spiritualism. If no other fruit had resulted, the brilliant career of their young daughter, Lydia Allen, now an ordained minister in the field is a standing proof of the efficacy of quiet persistence in this home-circle work.

On the evening of the day of my arrival we held a circle in which the presence of angel power was plainly sensed by them, though no special manifestations were perceptible. That night on retiring, I looked for my spirit light and it promptly came. For the first time, after rising toward the ceiling and approaching toward my head, it moved to the right instead of the left, and slowly vanished in the northwest corner of the room. I took that as a sign that my guides wished me to proceed still further up the coast. (Since my arrival at Santa Barbara, indications are that this place and not Summerland is booked for my present home).

On Friday night I was again invited to sit in their circle, which I was glad to do. I was able to communicate

through raps sufficiently to learn that my nightly visitor, the spirit light, is my beloved wife, a fact of which I was well convinced from the first. That night, on retiring, the light appeared with usual promptness and approached me in the usual way, but for the first time in all my experience, it turned neither to the right nor the left, but advanced slowly and with increasing brightness until it rested on my very lips! There it remained, as if loath to leave and glad to stay. Reading between the lines, it is interesting to notice that this circumstance did not occur until I had tangible evidence, special and direct from the spirit-world, that the one of all others, "in heaven or on earth," who has the best right, claimed this privilege. Earth has no comfort for me that can compare with this. The same movement was repeated by my spirit wife the next night; and this time she brought with her a special healing power, of which I stood in need, having suffered from exposure during the day incident to working in the rain. THOS. H. B. COTTON.

Santa Barbara, Cal., April 2, 1897.

P. S.—A circumstance occurred at the second sitting in the circle with Brother and Sister Allen, which is worthy of careful notice. Sister Allen plainly saw, clairvoyantly, a man standing behind me, whose resemblance to me, caused her to conclude that he was a brother. I have four brothers in the spirit world, and was impressed at the time that the face she saw was that of my brother Henry who passed over in 1872 at the age of 36. When a very young man, he joined the Masons, a circumstance which completely escaped my memory at the time of my writing of the appearance of the Masonic emblem described on page 163. No doubt he is now in high standing in Masonry, and was chiefly instrumental in producing the phenomena mentioned; and that he appeared to Sister Allen for the purpose of prompting my sluggish memory, concerning his earth-life experience. Only this week was my memory refreshed; hence this postscript.

A Prophecy from Jefferson.

TO THE EDITOR:

The evening after President Cleveland was inaugurated over four years ago, we had a spiritual circle at our home in Fairhaven, Wash. There were five present—Judge Lindsey, (who has since had the honor of being elected Mayor of that city) Miss Addie Foster, (a teacher in one of the public schools there) Mr. James Olsen, (a prominent architect of that city) my wife and myself.

We had sat only a short time around the table when a voice sounded in my left ear saying, "I am Thomas Jefferson." Not knowing any spirit or person by that name I asked those present if any of them had a friend by that name either in spirit or earth life. Each said they had not.

Then the voice sounded louder than before saying, "I am Thomas Jefferson, third President of the United

States of America." We all knew there was a President by that name but we did not know whether he was third President or not. Judge Lindsey and Miss Foster thought that Jefferson was second President, so we got a light and a history and found that he was third President.

We turned out the light and continued the circle. In a few minutes I felt his presence again, and he said: "Grover Cleveland was inaugurated President of our country to-day," and with a loud doleful voice said: "Oh my country! Oh my country!! Cleveland will do nothing for my country." I replied, Well, we shall have to elect a better man next time. The voice again said: "You will not, for the two old parties will pull together and elect their man."

When I asked, What can be done? he said: "The people are bound to win—bound to win." I asked, When? He replied, "In eight years the people will elect their man, but those in power will never let him sit—never let him sit. But that is the only thing that will ever unite the people. I asked, What will be the result? He answered, "Blood, blood, blood!"

I looked and beyond I could see the whole country in arms, blood and strife everywhere. The voice ceased and the spirit vanished, but I knew how our next election would go and told my friends which has been proved correct, and I am certain that the rest of the prophecy is equally true.

DR. J. M. SUTHERLAND.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, called from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

The Spiritualists of Galveston, Texas, celebrated the Anniversary very agreeably March 31.

A new Spiritualist Society has just been formed in El Paso, Texas, by Dr. W. T. Baird, with 52 charter members.

Mrs. A. H. Pleasance, an excellent medium, has gone to San Jose, Cal., for a short stay. She is at the Nevada House, corner of Second and Fountain streets.

Dr. C. W. Hidden, the celebrated healer, has opened an office in Hotel Plaza, Columbus avenue, Boston, Mass. His circular will be mailed free to any applicant.

Mrs. Maude L. Freitag was unable to keep her engagement in San Francisco and Oakland last Sunday, being taken ill *en route* on Saturday at Los Angeles, as learned by a telegram from Mr. Freitag.

Harmony Grove Camp-Meeting at Escondido is to open on July 1st. Preparations are being made to have an enjoyable occasion with the mercenary element entirely omitted. Full

particulars can be obtained of Miss Mary Nulton, the secretary, at Escondido, Cal.

Mrs. H. Wrenn, clairvoyant and Mrs. Mayo-Steers, trance medium, inaugurated very successful parlor meetings at 215 Larkin street, last Friday evening when those present enjoyed some splendid manifestations and most pleasing tests. The meetings will be held weekly.

A State Spiritualist Association was formed last Sunday at San Antonio, Texas. Some years ago a State Convention was organized, at Dallas, but it did not affiliate with the National Association and soon dropped out of existence. The new State Society promises lively work for the advancement of the Cause, and will work in harmony with the National Association.

The People's Spiritual Society held its usual weekly meeting on Wednesday evening at 111 Larkin street, when Mrs. Lillie among other matters, dealt in her capable manner, with the question of Bible reading and singing of suitable hymns at all spiritual meetings in order to promote harmony and better manifestations. Several first-class tests were given by Mme. Young, Mrs. Selley and Prof. Gee. The music was furnished by Mrs. Winters.

Amae Wheeler, the materializing, trumpet and independent slate-writing medium, will answer calls for lectures, seances, marriages and funerals, in cities and towns *en route* for Seattle, Washington, as an objective point. Investigators, Spiritualists, and Societies on the lines of the A. T. & S. F. System: also at points on the Rock Island System, are invited to avail themselves of this opportunity. He is a public test medium, and will fill engagements at camp meetings by being addressed to Gen. Del., Dodge City, Kans.

The Society of Progressive Spiritualists held its annual meeting last Sunday afternoon at Scottish Hall. The financial condition of the society was shown to be in a satisfactory condition. After reading the reports of the president, secretary and treasurer, the following were elected as directors for the ensuing year: Wm. M. Rider, J. H. Mores, Wm. H. Yeaw, B. F. Small, G. H. Hawes, A. D. Hall, John Koch, James B. Chase, F. P. Ricard. The directors then met and elected the following officers: Wm. M. Rider, Pres.; Wm. H. Yeaw, 1st Vice-Pres.; J. H. Mores, 2nd Vice-Pres.; John Koch, Sec'y.; B. F. Small, Treas.; W. H. Yeaw, Finance Com., and Wm. H. Yeaw, A. D. Hall, E. P. Ricard, Committee on Repairs and alterations. The office of the Society is located at 72 Montgomery Block.

Prof. Fred Evans, the world-renowned independent slate-writer, gave an eloquent lecture at Scottish Hall, San Francisco, last Sunday evening, under the auspices of the California State Spiritualists' Association, and then delighted the large audience with his wonderful experiments in slate-writing. A pair of clean slates, upon each of which he then made a

large letter or figure with chalk, were held up in full view of all, by a committee from the audience, and upon being opened were found to contain a multitude of messages to persons in the hall, written in several colors, over the chalk letters put on the slates. Another slate was prepared in the same manner, then thrown on the floor, and a lady asked to stand with both feet upon it. It was also filled with messages, written in several colors, like the other slates.

The Reviewer.

The Living Word, or Things Grand in all the Religions of the World. A lecture by Geo. A. Fuller, M. D., 42 Alvarado avenue, Worcester, Mass. 16 pages. 10 cents.

This is a lecture by the president of the Mass. State Spiritualist Association, lately delivered at Washington, D. C.

It shows that the same cardinal principles exist in all the old religions—whether of Hindus, Greeks, Jews, Babylonians, or Romans—with the same aspirations and impulses. It is full of sound argument and interesting facts.

The Seer and the Master, a Rationale of the Psychic Vision and Spiritual Mastery, by John Hamlin Dewey, M. D. 43 pages. Price 15 cents. For sale at this office.

This is the latest booklet of Dr. Dewey's, and forms No. 3 of the "Inner Light Series." In the "Introduction," the author, as a sort of text, quotes quite liberally from a recent lecture (reported in the JOURNAL) by Prof. J. S. Loveland. The author delves into the subject of inner consciousness, and says that the spiritual body and its psychic and spiritual senses are *now*, while virtually connected with the physical body, as perfect in their organic relations with the inner world and the higher planes of the soul's activity as they will be when separated from the physical body, and they may be brought into activity and exercised as freely *now* as then, by withdrawing attention and mental action from the sense-plane and centering them fixedly on either the psychic or the divine plane.

The doctor describes the specific steps of development and gives special suggestions about ascending them. This booklet is a *real* gem, and should be read by every progressive person.

We keep a line of Dr. Dewey's books to supply the demand on this Coast. See page 251.

In accordance with the expressed wish of a large number of teachers of Literature, Houghton, Mifflin & Co. will soon bring out a Students' Edition of Bryant's Translation of Homer's Iliad at the low price of \$1.00, net (731 pages). No edition of it has ever before been published at less than \$2.20.

Cal. State Spiritualist Association.

HEADQUARTERS—2096 Market Street,
SAN FRANCISCO, CAL.

PRESIDENT—THOS. G. NEWMAN, 2096 Market St.
VICE PRES T. C.H. WADSWORTH, Noe & Jersey sts.
SECRETARY JOHN KOCH, 1607 Fillmore St.
TREASURER B. F. SMALL, 310 Fell-Street.
DIRECTORS—Prof. J. S. Loveland.
Dr. H. M. Barker, S. D. Dye and M. S. Norton.

THOS. G. NEWMAN
M. C. NORTON
C. H. WADSWORTH
Press Committee.

Societies Holding Charters.

The following Societies are now holding charters under the California State Spiritualists' Association:

The First Spiritual Union, San Francisco.
California Camp Meeting Association, Redondo.
The People's Spiritualists' Society, San Francisco.
People's Progressive Spiritualists' Society of Hollister.
The First Spiritual Union, San Jose.
Unity Spiritual Society, Santa Cruz.
The People's Spiritualists' Society, Stockton.
Ladies' First Spiritual Aid Society, San Francisco.
First Christian Spiritualist Society, Oakland.
Society of Progressive Spiritualists, San Francisco.
Mediums' Protective Association, San Francisco.
Children's Progressive Lyceum, San Francisco.
First Progressive Spiritual Society, San Francisco.
The First Society of Progressive Mediums, San Francisco.
Harmonial Spiritualists' Association, Los Angeles.
Oakland Psychical Society.

Ordained Ministers.

Mr. Thos. G. Newman.
Mr. W. P. Haworth.
Mrs. Dr. F. J. Miller.
Dr. W. T. Cottier.
Mrs. Mena Francis.

Ordination Certificates Exchanged.

Dr. Max. F. Muehlenbruch.
Mrs. C. Cornelius.
Mrs. Agnes H. Pleasance.
Madam Florence Montague.
Mrs. F. A. Logan.

Endorsement of Ordination Certificates.

Mrs. Katie Eggert-Aitken.
Mrs. Salome Cowell.
Mrs. Louise Salzer Drew.
Mrs. May F. Drynan.
Mrs. Esther Dye.
Mrs. M. A. Ellis.
Mrs. E. Ladd-Finnican.
Mrs. Maude L. Freitag.
Mrs. H. A. Griffin.
Mrs. Kate Heussmann.
Mrs. Kate Hoskins.
Mrs. Elizabeth Kelly.
Mrs. R. S. Lillie.
Mrs. C. J. Meyers.
Mrs. C. R. McMeekin.
Mrs. D. N. Place.
Mrs. W. J. X. Robinson.
Mrs. M. J. Hendee-Rogers.
Mrs. Julia Schlesinger.
Mrs. Emily Seeley.
Mrs. Sarah Seal.
Mrs. G. W. Shriner.
Mrs. Elizabeth Sloper.
Mrs. Clara E. Mayo-Steers.
Mrs. Ella Merchant-Stewart.
Mrs. Lizzie Fulton-Tuley.
Mrs. Carrie Wermouth.
Mrs. J. J. Whitney.
Mrs. Hattie Wrenn.
Mrs. E. Young.
Dr. A. B. Coonley.
Mr. Carl Eberhard.
Prof. Fred Evans.
Mr. O. A. Kraus.
Prof. J. J. Morse.

Certificates of Protection.

Miss Meda Hoskins.
Mrs. R. A. Gray.

Missionaries.

Mrs. Julia Schlesinger.
Mrs. Elizabeth Sloper.
Mrs. Salome Cowell.
Mrs. W. J. X. Robinson.
Mrs. Elizabeth Browning.
Mrs. May Finlayson Drynan.
Madam Florence Montague.

Meeting of the State Board.

A special meeting of the Board of Directors of the California State Spiritualists' Association was held last Thursday evening at 2096 Market St., San Francisco.

A charter was granted to the Society of Psychical Research, Oakland.

Mrs. Stanley, a poor old medium, made application for assistance, and the case was referred to the Ladies' Aid Society for investigation.

Protection Certificates will now be issued to mediums, for a year, and the fee is \$1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2096 Market St.

Any questions or requests for information, should be sent to the president or secretary.

The Constitution of the California State Association, gives "the exclusive right to ordain ministers or teachers" to its Board of Directors. All other alleged "ordinations" are unlawful, invalid and useless, and cannot be recognized by any loyal Spiritualistic individual or society in the world.

See our Book List on page 255.

Mrs. S. Cowell.

It is said that no two mediums have precisely the same development, and the particular phase of which Mrs. Cowell is possessed, places her among the most remarkable test mediums of the day. Her platform tests are rapid, go straight to the mark and leave no doubt as to their spiritual origin—at least to the recipient of the test, skeptic though he may have been.

At a circle in San Diego of over 30, including the writer, (mostly skeptics and all strangers to her), Mrs. Cowell gave the majority a history of their lives, took them back to their childhood home, minutely described its every detail, gave names and accurate descriptions of old friends and relatives in spirit-life, and many other marvelous tests.

In one instance in Oakland she told a gentleman of an inheritance of \$20,000 due him in England (of which he was not aware), which resulted in his making a trip to that country and coming into possession of the property, Mrs. Cowell's spirit guides managing the whole affair.

During the camp-meeting at Santa Monica, Cal., Mrs. Cowell, while giving tests from the platform, told a young man in the audience that his

father, who lived in England, had recently passed to spirit life. He admitted that his father was in England, but that he believed him to be alive and well. A few days later the gentleman sought an interview with Mrs. Cowell at the close of an evening meeting and stated that he had just received news from home of his father's death, the date corresponding exactly with that given in the test.

These facts can be substantiated.

Mrs. Cowell has been a clairvoyant from birth, but as her parents attributed her powers to Satanic influence, she endured much physical and mental suffering, until her powers blossomed into full fruition during her married life at her home in Oakland, Calif., where she still resides.

An excellent biographical sketch of Mrs. Cowell, together with the portrait reproduced in this issue of the JOURNAL, appears in "Workers in the Vineyard."

E. S. G.

The City of Birmingham now builds and runs its street railways, gas works, electric lighting plant, water supply plant, and Turkish baths. It buys the food that is sold in the markets of Birmingham and owns the markets, selling the food itself. It builds houses for artisans and rents them. It owns and operates a farm, a printing establishment and a woolen mill. It is in the egg business and runs pawn shops. In 1871 the city was the filthiest spot on earth. In that year municipal ownership began. To-day it is the cleanest and best governed city in the world.—*Twentieth Century*.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

SPIRITUALISM TRIUMPHANT.

Biblical Theology demolished, and true Christianity restored—with the true lives of JESUS and the APOSTLES, and authentic PORTRAITS of Jesus Christ, John the Baptist and the Apostle John, showing how Christianity was destroyed and a false Theology substituted, is just published and is sent for two dollars by Dr. Jos. Rodes Buchanan, San Jose, Cal.

What they Say.

We here give a few of the many kind words concerning the PHILOSOPHICAL JOURNAL which comes spontaneously from our readers:

I wish the Journal the success it deserves.—Geo. W. Walron.

It is worth its weight in gold to me.—Julia Sadler Holmes.

The Journal should be in every household.—Lillian Whiting.

The Journal is an honor to our cause.—Mrs. M. Klein, Van Wert, O.

The Journal is the spiritual food I long for.—Mrs. S. Criss, Oakland, Cal.

I can't think of doing without the Journal.—Mary Godbe, Salt Lake City.

The Journal contains so many wholesome truths.—C. E. Tobey, Shandon, Cal.

I congratulate you on the excellence of the Journal.—Grace Moon, Chicago.

The Journal is beautiful, and a credit to us.—Prof. J. G. Clark, Pasadena, Cal.

Spiritualists should support the Journal well.—Mrs. C. F. Gunn, Oakland, Cal.

I admire the spirit of the Journal. It is helpful.—W. P. Williams, Salem, Ore.

I am delighted with the Journal under your management.—J. M. Peebles, M. D.

Long may the Journal aid the Spiritual cause.—Mrs. G. Arnold, Santa Ana, Cal.

Of over forty papers I take, the Journal is the best.—E. P. Powell, Clinton, N. Y.

I read your paper every week with great interest.—H. W. Thomas, D. D., Chicago.

Your paper is as refreshing to us here as an oasis in a desert.—Miss S. May Brooks.

I hope the Journal prospers commensurate with its high merit.—Walter Howell.

The Journal is the most welcome visitor that comes to my fireside.—I. S. Buckley, Bronson, Mich.

The Journal is interesting and elevating in all its departments.—Mrs. S. Milner, New Orleans, La.

I am proud of so noble a medium as the Journal and wish it every success.—G. D. Young, Wimer, Ore.

Spiritualists should be proud of the good work the Journal is doing.—Carl Burell, East Pembroke, N. H.

The Journal catches fresh inspiration from angelic influences for each number.—Mrs. M. A. Logue, Butte, Mont.

Allow me to congratulate you on the improved Journal, and the added interest of its pages.—Cora L. V. Richmond.

The Philosophical Journal is perused with delight. I wish it every success in the work it is doing.—J. Clegg Wright.

The Philosophical Journal is an able exponent of the true science and philosophy of life.—Dr. T. A. Bland, Boston, Mass.

The Philosophical Journal ranks among the leading periodicals of the kind in the world.—J. C. F. Grumbine, Geneseo, Ill.

I never read the Journal with the interest I do now. It is good; many of its articles are invaluable.—J. J. Morse, London, Eng.

I hope the good angels may enable the Journal to continue the good work in which it is engaged.—J. H. Gordon, San Jose, Cal.

The Journal is filled with good things. California needs such a paper and will give it a liberal support.—Dawning Light.

I am better pleased with the Journal than ever. I shall subscribe for it as long as I live.—John B. Lewis, Harrison, Miss.

The Journal is a grand publication. I have read it for over 30 years, and it is now the very best it has ever been.—Mrs. A. C. Stanton, Blackhawk, Col.

Consider me a subscriber as long as I live. I should feel as if I had lost a dear friend if the Journal did not come every week.—Dr. I. Michener, Carversville, Pa.

I congratulate you upon the change of residence for the grand old Journal, and sincerely hope it may prosper financially.—H. C. Towner, Santa Monica, Cal.

If the kind of articles you are giving does not build up the Journal, then nothing can. They are the real bread of life.—Judge D. D. Belden, Denver, Colo.

Those who want a full knowledge of the philosophy of Spiritualism, should peruse that delightful weekly—the Philosophical Journal.—*The Harbinger*, Lahore, India.

I am highly pleased with the Journal. May the good angels bless its endeavors to scatter seed, so that the harvest may be plentious.—A. C. Doane, Summerland, Cal.

I am more than pleased with the Journal, for we need a clean Spiritual periodical, and the Journal will meet with favor everywhere, among high class Spiritualists.—W. Arnold, Chicago, Ill.

I have taken the Journal ever since it first started, and I really think that since it has got over on the "sunny side" of the great Republic, it has given its best issues.—Prof. J. B. Turner, Jacksonville, Ill.

Excellent and varied matter of a truly ennobling and instructive character constantly appears in the ever-improving pages of the Journal, under Mr. Newman's editorship.—W. J. Colville, Boston, Mass.

The Journal is just what its name implies—philosophical—and is the best of its class in the United States, for in no other do we find so much palatable, delicious food for the soul.—A. P. Wilbur, San Francisco.

California is to be congratulated upon the accession of this able Journal to her literary galaxy. The great Spiritual wave that will flow forth from the Pacific Coast will need this able exponent.—*World's Advance Thought*.

Recent improvements of the Journal are excellent, and leave hardly anything to be desired. The name is good; the paper good, and the type and press-work are beautiful. Its size is infinitely better than a newspaper form, as it is so much more convenient for the preservation of its merits.—Dr. R. Shufeldt, the eminent Scientist.

Report of Mediums' Home

DEAR EDITOR:

As your readers may like to know how the Hammatt Villa Park and Mediums' Home, located at Encinitas, San Diego Co., Cal., is progressing, I tender my report of the past 22 months.

Cash donated by the public... \$103.15
Cash donated by Mrs. E. A. Hammatt, founder of Home... \$233.00

Total... \$336.15
Which sum has already been expended for the Home, for seed, farming implements, vehicles, lumber, animals, etc. Also there has been given donations of groceries, all kinds of material and articles for use approximating to about \$300.00. The Home is now stocked with three horses and a cow, also what farming implements necessary to put in and gather crops. There has been 47 acres of barley put in the past winter. It is up and growing well, also 15 acres more planted to corn and five acres more planted to potatoes and a good garden. There is also over 300 fruit trees on the place consisting of the following varieties: Olive, almond, lemon,

orange, grape fruit, peaches, apples, plums, apricots, figs and 500 grape vines, also a lot of strawberry plants. There is also a good living spring of water on the place. Water for irrigating purposes has been donated to be delivered whenever it is brought down and distributed from the reservoir. We have been blessed with plenty of rain this winter which ensures us splendid crops this year.

There are now two inmates (men) working for the Home and others are expected this summer. We have had a family of seven here for the past few months. There has been \$10,000 willed to this Home, also 200 acres of good land. Some mining stock has also been donated. Who is there among the wealthy people in our ranks, who will come forward and endow with sufficient means to support this much-needed Home? Who will send it a small donation, or "widow's mite?"

This Home is on a firm, solid, legal foundation which cannot be upset by heirs or others. It has a board of trustees, seven in number, officers of the board have been appointed and are in good working order. Mrs. Helen C. Bushyhead, San Diego, Cal., is the financial and recording secretary, and Mr. Gilbert Arnold, Santa Ana, Cal., is the treasurer. They are ready to receive and take care of your donations. While other good work within the Spiritualistic ranks is being carried forward, it is hoped that the absolute necessity of a Home, for the treatment and cure of the obsessed medium, (many of whom are calling for help to be freed from obsessing spirits), as well as to alleviate the necessities of the aged, sick and orphans, will not be lost sight of, that many legacies will be made in its behalf. I as its founder and promoter am willing to do all that I can, but cannot do all of the work of building up an institution of such great magnitude.

Again, I thank those who have helped in this grand and noble work, and to say to all, that the prospect brightens, and that notwithstanding the hard times, the work of perfecting the Home goes slowly and steadily on—ever gaining something, through my unceasing efforts, which will still continue on the same straight line, while life lasts.

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LESSON 14.

QUES.—In our last lesson we were told that our present life is only a fore-runner of a life which we conceive of as immortal. Is there any way by which this conception of the soul's immortality can be proved or demonstrated?

ANS.—We know of no way by which it can be demonstrated to the senses, neither can it be proved to another, and yet, each individual can become so assured of it as to amount to a demonstration.

Q.—Will you tell us how that can be done?

A.—I can tell you how it is done in my own case. From analogy or comparison I could give some strong presumptive proofs, but the most convincing to myself is the proof like that which Victor Hugo gave to the materialists of France. He said to them: "You say that the soul is nothing but the resultant of bodily powers. Why then is my soul luminous when my bodily powers begin to fail? * * * The thirst for the Infinite proves infinity."

Q.—How do you make that appear?

A.—The natural desire for a thing involves the thought that the thing desired must be in existence, and I have a right to possess it. The desire for an unending life of perfect happiness is natural and universal. It is inherent, not acquired.

Q.—Are there no exceptions among uncivilized nations?

A.—None have yet been found, but in all persons there are manifested varying degrees of this desire for immortality. So, then, as you feel sure that when you hunger for food and drink, there must be in nature provisions to meet that hunger and thirst, so you may feel assured that the author of your being not only knows your thirst for immortality, but has made provisions to gratify that desire to the full.

Q.—Is that all the proof?

A.—No. As the possibilities of the soul are unfolded by growth, it comes to see and feel within itself that inasmuch as it had no beginning it is not possible for it to have an end. When this is seen and felt intuitively no other proof of immortality is needed.

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From its tenement of clay,
And dwelling where all is peace
In the realms of endless day.

Now I seem to hear her say:
"Dear ones, do not weep for me,
I am just across the way,
And my home you soon shall see.

"Sweeter life I here enjoy,
With loved ones who came before,
In form, free from earth's alloy,
Retaining love, for you we love.

"From our home to you returning,
In spirit, bold communion,
Your cares and griefs discerning,
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He lieth low, he lieth low.

And yet, once more, we hope and trust
The pen of power, the voice divine
That ever sounded for the just,
O poet-singer, shall be thine;
To trill again as oft before
Oppression's standard in the dust,
With wrong o'erthrown to rise no more,
We hope and trust, we hope and trust.

And yet we know if this be all
That we may hope from voice and pen,
Thy fame secure shall never fall
'Tis builded in the hearts of men.
And right shall conquer—doubt it not—
The world has heard the clarion call;
Tis not in vain, 'tis not forgot,
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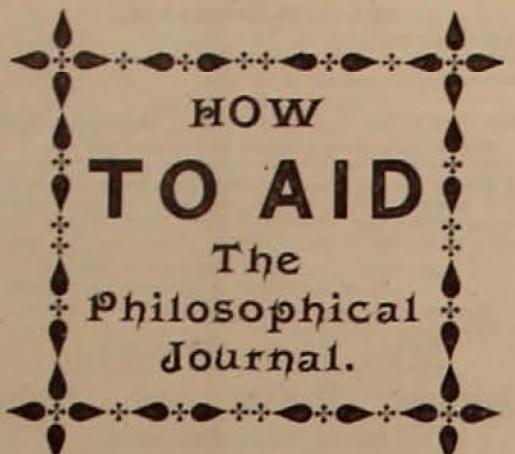
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